M 2038

Saturday, July 10, 1971

Westtown

Group IV

[redacted]

Must Remain in
Transcription Room

MR. NYLAND: Well, to some extent, I think we have entered into a new phase. The return, you might say, of a few meetings where I would like to talk, or give some answers, so that now my week gets to be again quite filled. It will be for a little while until, as I've said before, I may go to the West Coast and then when I come back we'll see. I don't want to continue with it, but I want to make sure that what I at the present time think I should say, I will say, and I can say. I hope in that sense it will be all right.

Many times the statements I make, you have to take for whatever you can extract from it. I never expect you to understand all of it, and, of course, it's easy enough for me to say it. When it has a relationship perhaps I should stop at a certain time and try to explain further and further, and getting away further and further from the aim. What is this aim that we have? And what is the result really that Work can give? And what even could we expect? I've talked about aims before; a daily aim, yearly aim, a life aim and what I called a universal aim. That aim of course is for one's <u>inner</u> Life, for the possibility of growth. The body cannot grow very much anymore, except that the body itself could become free from its own manifestations. That means that at certain times the body can be just a body and no more, and no more desire for any kind of activity, not even on the part

of the body itself. Most of the actions of the body come of course from your feeling and from your mind. What is the result of Work? It's a little different for different people, but there is a certain characteristic that applies to all; it means you become looser. The certain functions of yourself become a little bit more free. They're not as tight together. And in that kind of a process, many different things can happen, quite unforseen because the condition as that kind of losing one's tension and losing even one's attention to that what even may be feeling states or mental states puts oneself into a catagory of different experiences which you cannot place and you cannot explain. It is of course a fact that whenever I try to make any kind of attempt and not to even reaching the solution of such an attempt which should be the acquisition of knowledge of an objective kind. And quite definitely a necessity of such a result that there is a little 'I' gradually functioning and more and more affecting me, and having on myself a certain definite influence, that each time that I make such attempts in that direction with the clarity as much as I can bring to bear on that particular problem, something is taking place in me, small as it may be, maybe one millionth of a gram. Maybe very small potency, nevertheless, for a certain purpose noticeable, and it is the--the accumulation of these kind of changes which produce in a man a little bit more flexibility because he becomes a little more open. The openness is of course quite definitely determined by the wish of a man to understand himself. And that those who want to remain asleep will never have this kind of an experience. It's only when there is a sincerity of wanting to find out something more about one's

self that there is the possibility of becoming more open. And the openness will lead not only to the flexibility but also to a very difficult property which is over-sensitivity. It will include the possibility of a feeling and even emotional development in which the sensitivity of a person is very much enhanced and he becomes through his openness subject to influences he has not known before, and he cannot, as I say, place, because it is a new world. When he looks at that and he thinks, he feels himself not at home. Because there are too many, as it were, strangers and it's a little chaotic for him and in a certain period he must become confused, not being able to put the things where they belong and not even to understand them if there is a kind of a concept. He does not see the reason why he should be thrown out of an unconscious balance to be set, as it were, a little bit more free and becoming more flexible that that should belong to the acquisition of a state of consciousness.

But this is really what takes place, because what is really the particular reason for it? If a person is confused, where is the confusion? You see there are three factors in a man, and all three in their opposition to each other can create a confusion, a confusion of tongues; that is, not speaking the same language. Most of the times that we know about, it is quite obvious that the feeling and the mind do not speak the same language, and that the conflict that exists between the two confuses one. The body sometimes does play a part, but in most cases when the feeling and the mind are strong enough, the body and its own little wishes can be overcome, until it becomes so strong that there is no

question about the body wishing and then one's instinct, more even than the intelligence, will take over, and the body then will demand attention. But those are abnormal cases, because we don't always have to satisfy the wishes of the body. We do it of course when we are lowering the influence of the feeling and the mind. And if the accent is very much reduced to the existence and giving in to the demands of the body, the level of a man as a human being is very much and very much closer to that of an animal. There is a certain level of being of course which belongs to a man, we simply call it carnal living, mundane sometimes, sometimes superficial, just one little center and not so little, and sometimes extremely strong, but that is a man if he wants to notice that in that way and wants to forget that he has a feeling and a mind. But the difficulty is that when he ~~was~~ -- wishes to believe in his mind and his feeling, he finds that the two don't agree. And so for the time being that what takes place between the mind and the feeling can only be resolved by the activity of the body. And in that way the body becomes in our sense of the word the neutralizing between these two forces of the mind and the feeling. It is very far from a normal state of a man even if we explain it on the basis of a tri-unity. But the result is then definitely going in the direction of the neutralizing force, and the other two are nothing else but instigators of the activity and the manifestation of the body itself. What is needed for a man like this particularly when he is sensitive? That what the sensitivity will effect is of course his feeling state. The solution towards that kind of a process can be many.

There are several that could solve the state. One is, that I change my feelings by introducing different elements for the object of my feelings, and I then say that that what is a feeling for me can become an emotional state, so that then other people can be helped by my emotional state if I could include them in my experiences. Such types for instance who find the solution to that kind of a problem in helping others, and to find in that a satisfaction, and even to some extent the influence can be so great that they are quite content with what they are doing emotionally. They're not a man really because they forget still the necessity of the agreement of the mind and also that the mind should instigate that what should be helped by the emotional state. There is another way,of course, of neglecting one or the other. Not to pay attention to either one, and to follow that what one wants to do if the body could agree, which at many times it will, and the mind is very clear and reasonable that one pushes then the feelings out of the way. And it can be sometimes so over powering that the mind has nothing to say (about) the feeling and then one becomes an emotional man, or one becomes an intellectual man. Whichever way that is, it is one center which commands then the body, and the body being under that influence forgets that there is something else which should make up the triad, and it is nothing else but a relationship between two centers. There are other ways by which it can still be changed; that is, I can give my mind something to do in-tentionally, particularly regarding the body. It can be that at such a time the feeling will not have to enter when I continue to dictate, as it were, from my mind that what the body should do.

That is one way. We use it sometimes in order to help us to Work. The other is, the accent placed on feeling and the deepening of the feeling to reach an emotional state and not only including oneself but with the life of others and further than the life of others to include the totality of all Life and becoming, as it were, religious about one's own existence and glorifying God or The Father or whatever understanding there is for oneself of that kind of use, usage of language. So it is either then one or the other, and when it is either one or the other, the other isn't there. That is, either one or the other isn't there, or the one or the other will not be there. The body still remains and the body still produces a certain kind of a balance and a man having such over-sensitivity can not feel at home as long as the mind cannot agree with his emotional state. There is, of course, another way. That is, that one tries to establish an equilibrium between the emotional and the mental. For that, activities have been - have to be reduced to a minimum and the simplicity, which we many times emphasize regarding Work, becomes a necessity. If a person can reduce by means of all kind of different methods of which one is relaxation processes, the attention paid to certain parts of the body, sometimes what we have called the draining exercise, as if something could actually leave one in the form of, perhaps like a fluid, draining through arms and fingers and draining through the toes. But the purpose of that kind of draining is to drain the physical center almost, I would say, the last, and the first that has to be drained is the mind. And then when the level of such imaginary liquid reaches the--the chest, that what has to be drained is solar plexis with the feelings away and whatever there may be

in the heart and eliminating as much as possible emotions. In that particular state one becomes even more sensitive than before, and one is vulnerable; And then it becomes necessary to keep on being active, even if the activity is slow. That by means of a relationship between the mind and the body itself, something very definite can be established to which the emotion can be attached. This is a changeover, a conversion, within a man in which he becomes, from negativity, positive regarding his life. As long as there is confusion and a kind of a striving between the mind and his feeling, he is liable to be negative. As long as the confusion continues to exist, and he is more open and even wishing to be more flexible, the higher the chances are that he will become negative about life and ultimately about himself, and not trusting himself anymore, and not wanting to admit that that is it, he will try to blame conditions or other people, and then after some time will start to blame himself, as if then, in regard to himself he is not the person who belongs to a group of certain people because they in turn do not understand him, and he wishes for his confusion, an understanding. Of course, what can happen when there is a relationship established intentionally between the mind and the body, there is a process going on which brings to a balance more than fifty percent of the totality of the personality. It is also necessary to see to what extent now this what is a conflict between the mind and the feeling and even exists as a conflict between the mind and an emotional state should be resolved and it can apparently not be resolved by the body. It has to be understood gradually by the body itself. In the relationship towards the mind, the body understands the purpose of its own existence in giving the mind

a chance to be able to exist within the body and this brings forth what I said, the conversion; the consideration of the body of not being the most important part of a man as a personality. But an important part only to the extent that the proper place is, what I've called many times, servant. That is, he executes what the mind and the feeling will dictate. It changes the picture completely, but you might say, it's the only thing the body can do, because the body cannot do anything else but changing its own conditions and manifestations. The body cannot grow anymore. The body has no more potentiality. The body has the ability to change manifestations but that's not growth. And if we fall into that trap of trying to see that changes of the physical body, beautiful expressions of language, even that what is done skillfully with dexterity, even what could be considered p--prowess, that is strength of a person to do certain things, this kind of vanity that can of course occur, and for which a person can be quite happy. And smetimes even a little bit proud, that he then becomes vain will only help to assure him that he exists and that it is worthwhile. But it will not give him the possibility of growth. The mind is the only one that will, can grow most, and the emotional center is the one that can grow potentially, which becomes of course extremely important when the two centers still have the same in common as a potentiality of growing further. How will they solve the confusion between them? By the introduction of a common aim. This common aim for a man cannot be his daily aim, or his year aim or life aim. Simply because he is too much subject to the conditions under which he lives, and the aim that is connected with the unconscious world, and the earth itself, to really be an

assuring factor all the time. And at certain times he will lose contact with it and will flounder. The only way a man then can become united in this common aim between feeling or emotion and his mind is to place the aim away from himself at great distance or within himself, also at a great distance. And the further he dares to go away from his own superficiality and reaching his essential being and sometimes I say, like a flash happening to contact by almost by accident that what is his--his magnetic center, that in such a case a man trying to become united with his mind and his feeling, having then the common aim for further development, and whatever the picture may be that he may have in his mind and what he should become and whichever way you want to call it as harmonious man, or a man more full-grown, or the three bodies of a man being completed, it does not matter very much. It gives a man a chance to be united and have unity between the feeling and the mind. What is doing this really when one comes to that kind of a conclusion as a result of a conversion of a changing over of the negativity into a positive element which will guide a man further through his life? What really takes place is a changing of place between the physical body and the emotional one. That the emotional will take over the function of neutralizing, and that the body will take over the negative one. It is a far cry from the positivity of the body. But in order not to bother too much at the present time, the changing over of the negativity of the body,--the positivity of the body into a negativity, and that which is negative, which is his mind, to become positive, it is too big a step. But by means of the neutralizer it can be understood, that temporarily that what is to be negative will be negative in the presence of

a different kind of a neutralizer and giving up the function of neutralizing in order to become the real function of a servant, which is regarding that which is positive of course a negative quality. But it becomes first a servant to ~~his~~ -- ~~to~~ his emotional center, to his own neutralizing. Let me say that again, because that what takes place for a man is a very definite and important change, it can only take place when there is already the beginning of a relationship between the mind and feeling. When there is a wish to understand the difficulty of the conflict, and to see that the conflict should not be further entertained, and no food should be given to it. It excludes immediately self love. All this of feeling sorry for oneself, it places the body in the place where it belongs, waiting for commands, which for the time being will come from his feeling. I don't want to say what I've said many times before, the positive and the negative quality as represented by a king and a queen. And that what is of course the body becomes the servant. But, to say it a little differently, if the emotions become a neutralizing force it is possible to establish a relationship between the negative body and the positive mind. And this opens the opportunity that the mind and the neutralizing force which functions sometimes negatively regarding the positivity of the mind could reach for an understanding by means of the activity of the body. The process of Work is really dependent on that, and I hope I'm not too theoretical about it. Because what it means for oneself when one's in a confused state, one has to keep on Working with one's body. One must not dwell too much on the thoughts which create part of the confusion. One must understand one's feeling as a force only, and not an attachment to the body itself. The flexibility will become apparent in the ability of a man to feel and not to

express. This is a tremendous process for a person. Because we know what it is for a mind, it is already far enough removed from the expression of a body; one can think without expressing it, we call it a poker face. But the feeling always wishes the body to become attached, as it were, to it. To be able to have a feeling and if possible an emotion without any expression, without any expression of the body itself, without any tenseness, without any need, as it were, to hold the body together, as if at such a time an emotional state as a force can remain a force without having anything to attach it to, to be able then to express itself. I say it's a difficult problem. But it can be understood when there is a relationship between the mind and the body itself, which then could be propelled by that wish of an emotional kind. I say now emotional, because the wish now, and we talk about Work, to be able to perceive the existence, and to become not only noticing, but gradually understanding that what is can be acceptable to the mind when it functions in a certain way, and in a certain place. That then that kind of a relationship belonging to the necessity for the acquisition of data of truth can be continued if there is the wish for the actuality of seeing this take place and then that what is the three-foldness of a person represents his intensity of wish to want to Work on himself, and to utilize whatever there is of his mind in a relaxed state, and as it were, clear, or plain, or pure, towards that what is the body also very relaxed if possible and not having any wishes of it's own. That is why I say so often that when one wants to Work the attitude towards making real attempts must be for a man as if he experiences something out of this world which we do not call immediately heavenly, but we definitely call it unearthly.

It is extraordinary when one wishes to Work. It's really very exceptional when there is the wish for the continuation of such Work. And it is even more extraordinary when there are certain things that are taking place like this increased flexibility and also the openness which is inherent in that state. When a person becomes over sensitive, he has to be very careful that he does not hurt his feelings, and the way he will protect it is to use as a protecting screen the relationship between his mind and his body. This takes care in the beginning of the infancy of a neutralizing force just newly born; but not at all acquainted with the world, and the protective covering is the atmosphere created for the maintenance of the neutralizing force until it has grown up sufficiently to stand on its own. Gurdjieff talks about even the earth not having an atmosphere in the beginning, and the earth not having an atmosphere being affected by the planet or the comet Kondoor, and this particular process of Zilnotrago is the confusion which takes place between the mind and the feeling, because there is no protection, and its only when the mind has been engaged for a definite purpose which we call Work on oneself that then the confusion can be solved, not overnight, it will take time. But the road is right. And one must really never forget that whatever is being done is not, or is like Rome; not an overnight affair. This I feel you forget quite often, this requirement of patience, this absolute necessity of patience. If you're impatient, you have an idea of how it ought to be and that's where you make a mistake. Because otherwise you wouldn't be impatient. Your impatience has to do with how you think it could go, or perhaps it ought to go, particularly when it refers to yourself, and in describing what you should become or as a man should be, you have no means of knowing, and your impatience

simply takes the place of that kind of knowledge. I would say this, if you have real knowledge of yourself you can have patience. There is no reason then to hurry because you know if one says mechanicality, unconscious states, and things of that kind, if you know how long one has lived, in that kind of an atmosphere and how thick the atmosphere has become, how impenetrable it is for a man even to be touched, and because of that living on his own superficiality sometimes he doesn't even know that there is a depth in him or that seriousness should at certain times enter into his manifestations. It's amazing sometimes how that can take place without his knowledge, and living in indolence, maybe very much of a dream, and perhaps even sweet; but it certainly is not at any one time constantly justifiable. One has to learn, of course, the ideas of Work for the sake of a growing up and to make that what is potential, actual. But you must also know that even for an emotional body, what have you got as a man. I would say practically nothing. Because the period of gestation for the emotional body is simply the DO-RE-MI, and that we call it simply, Man Number Four. It's only a little bit of something in a man which starts to become interested in the possibility of growth. That's all it is, and the gestation period is embryonic. It is not as yet brought to light. And it has not been born. It starts to become born because of the influence of different forms of energy created by attempts of Work. And then that what is emotional body, rather what is the beginning of it, has two possibilities. One is, in its growth to cross FA and in entering into SOL becoming more and more emotional. It means that the accent for oneself is not on oneself but on total Life, and it means also that the patience which is necessary is based on the

embryonic state in which there was nothing really given to a man to indicate what he should become. All he has at that time is the influence of his father and mother. What are the father and mother for a Man Number Four? It is a question of suffering, in which the conditions function positively and which the man himself functions negatively and which the suffering creates deposits in the form of a child. And it is this realization that must make a person wish to really be careful and not to wish too much at any one time, but to take, as it were, not easy, but to have enough control not to wish for something that he cannot even define. Why do I emphasize such things? Because you get so impatient so soon, and I know how difficult it is when things are staring you in the face and you want, because you may get a little older, you want to hurry up. Don't hurry, but become constant. The hurry is not in the time length. The hurry is the depth, the quantity of energy is determined by the length of time multiplied by the depth which can cover or into which the energy can flow. The quantity of this kind of time is two dimensional. It could become three dimensional for the Soul. But for Kesdjanian body two dimensional is enough. The verticality of time is the growth of intensity within a man for the utilization of that what is time length for him and gradually taking out of the time length the concepts which belong to the intensity. It's very interesting to see this because you cannot go by colors alone. You have to sometimes start to live by what we call chroma, which is the depth of the color. The intensity means that it will have within itself a force of resillience, that it can resist influences which otherwise would simply efface you, or take your superficiality off the face of yourself. But when there is something deeper in you that can be touched, not only that you run the risk that it may

hurt, but also it gives you the substance of real strength and the constant touching of that what is essential and more serious, and deeper and, of course, more real is only for one reason possible and even acceptable to an over-sensitive man, that it brings him closer to that what is in reality and frees him more of what he calls his own guilt.

The freedom from one's own guilt is many times so assumed that it almost is equal to an unconscious state for which you are not responsible. One has to learn to establish one's guilt in the reason, in the direction which is right, which is as a direction knowing what is Work and not Working when the time is right, when there is no center which at that time would want to Work, this we call a sin, and it is the fundamental sin which cannot be forgiven. It's a sin against your Life. When that happens for a man, he has to live his life over again, and in his next generation, next reincarnation, he may be able to understand the limitations of his karma.

I would like to add just a little more about Work. There are two different kinds, as it were. One Works sometimes intensely, so that everything that you wish to do during that little time is excluded for the sake of doing something for yourself as if you are in church, and you want to establish a contact with infinity. It is at that time for instance, that you might walk from one side of the room to the other, sometimes given as a little task, and sometimes could be made so intense for oneself that you can forget and be liften up and at times could experience the nearness of God Himself. This is the one way we try to learn when we talk about method and we talk about Work on oneself.

(Can you turn it over? All right Bill? Yeah.)

The second way of reaching is almost a result of the first.

There are three ways. The first two are within your means. The third is dependent on your age. The third has to do with maturity after a long time of life. The second is an accidental one for one's own recognition. It is the times when somehow or other there is an insight which comes to one without being asked, but which happens to come because one has associated with the ideas of Work and has made attempts. It has not very much to do with results that are reached. It has to do with the intensity of the wish, fervently wishing, you might say, to be born. Because ultimately the period of gestation will end. The length of time we do not know, but it has to have an end for being born the same way as it would have a death. When this can take place in a person, he'll be in the midst of ordinary life and activities. All of a sudden there is a possibility that something strikes him as if a light goes up, as if for no reason whatsoever that he knows, he has the possibility of seeing himself and impartially, but only for a very short time, and it is as if in that shortness all kind of energies that have been accumulated is used up. The energy that has accumulated is a result of the different kinds of efforts he has made about which he has not seen any result and perhaps were not very much connected with a definite result, but nevertheless were expressed in a man as a sincere wish to do something about himself and the accumulation of that kind of thought spread over some time and constantly wishing for a man to be more than a man as he is on earth, wishing that something could be born within him with more substantiality will create conditions outside of him which become more and more conducive to the influence on him in giving him experiences which are different from his ordinary unconscious existence. One ought to cherish such moments, they are God-given. They are a result of

one's own attempts. But they must not be theorized about. They must be taken and no more. You must not criticize them. You must not continue to think about them or try to elucidate them. You just accept them as they are at the moment when you do that they've gone. And of course your acceptance is even unconscious. But a memory of that kind of a realization, even if it cannot be defined, is very deep within one's Self and something then is touched which prevented the ordinary manifestations of the three different centers to take place in their usual way. I say one has to be extremely happy for that, and fortunate for that kind of an ~~in~~experience and they can happen with any person who wishes to continue to Work in some way or whatever he can do and whenever now many times the thought comes to him, the realization of that kind of experience is connected with it. You see what it--~~what it~~ means. Gradually the wish for wanting to Work becomes part of a man. He cannot separate it anymore, and therefore the wish and the thought are associated with giving him an opportunity of an experience. In that way he is reminded of the necessity of becoming responsible. And when he experiences it as having an increased insight or a certain light on the path or that what gives him a feeling of knowing intuitively that what exists for him as a form and a source of Life, put him under a certain obligation and it has to be used if you possibly can. It has to be changed if you can into an intentional wish to extend this experience a little longer or even, if it's already a little too late, to make again an attempt at acknowledgment. How does one see this kind of acknowledgment? It's a form of gratitude that one is reminded of one's aim. I don't want to say too much more about that. It very definitely has to do with an emotional state of a person experiencing that, and paying that kind of attention.

The gratitude that he should feel, when it happens he should say, thank God. There are moments like that in one's ordinary life which occur and unasked for and can be experienced. There are moments like that sometimes when you get up in the morning out of your sleep. I've called it God-given, giving you a new day for the possibility of your development. But when you say it aloud, "Here I am, thank God, I am alive," it will put you on a certain level, so that then getting out of bed, of course, is a question without any further question. There are other moments like that, moments sometimes of such intensity of feeling in which everything seems to drop away; Moments, of course, of an unforgetable experience; sometimes mentally, a moment in which there is such clarity and insight and so much putting together and falling together of certain things that were separated before, all of a sudden like a kalidescope creating a very definite symetrical entity sometimes in the form of a symbol. It is the moment at which the symbol becomes the truth when that what is behind the symbol is understood. It is in the cry of a baby wishing to remain alive. It is an understanding between people where speech cannot be used anymore and still there is a desire of an expression of unity. I mean this in all seriousness, at certain moments of being with one other that at that time one cannot speak. One cannot do anything, one does not even wish to feel. But one just is. And in this being level there is an exchange. It is moreover a relationship of a man, who in his prayer, experiences the nearness, and sometimes even more than nearness, the unity or the possibility of fusion with the totality of all Life wherever it may exist.

You must never criticize yourself in your attempts at Work. If you have an idea that you fail, God gives you another moment right then. If you fail because of superficiality you must

really know that you are sinful regarding this kind of Work. Spend your time somewhere else, don't soil the floor of the Barn with your presence. Stay away. At times we will talk more about that; requirements of people when they wish to come and work physically. And they have a task for themselves. It is so far removed from going to a meeting or even a reading. It is the necessity at that time to see the body as becoming a servant - in the presence of two potentialities which have sworn to Work together as a partnership.

Let confusion be. Let impatience be. Keep your wish to want to continue to Work, and accept whatever suffering you have to go through. Keep as close to the ground and your feet as you can, but all the time try to have with you way back and way in front an aim of a Cosmic kind. Idiotic to define it, and absolutely ignorant how it ought to be. And when you try to define it you will use a language that no one can understand, and you yourself cannot understand it because you will stammer it. But the feeling is correct and just when there is that reality of a wish to understand your Life for what is the real value essentially essential. Someday I think you will be able to Work that way.

I wish you a good Sunday tomorrow. Maybe you can drink to that.

END TAPE

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